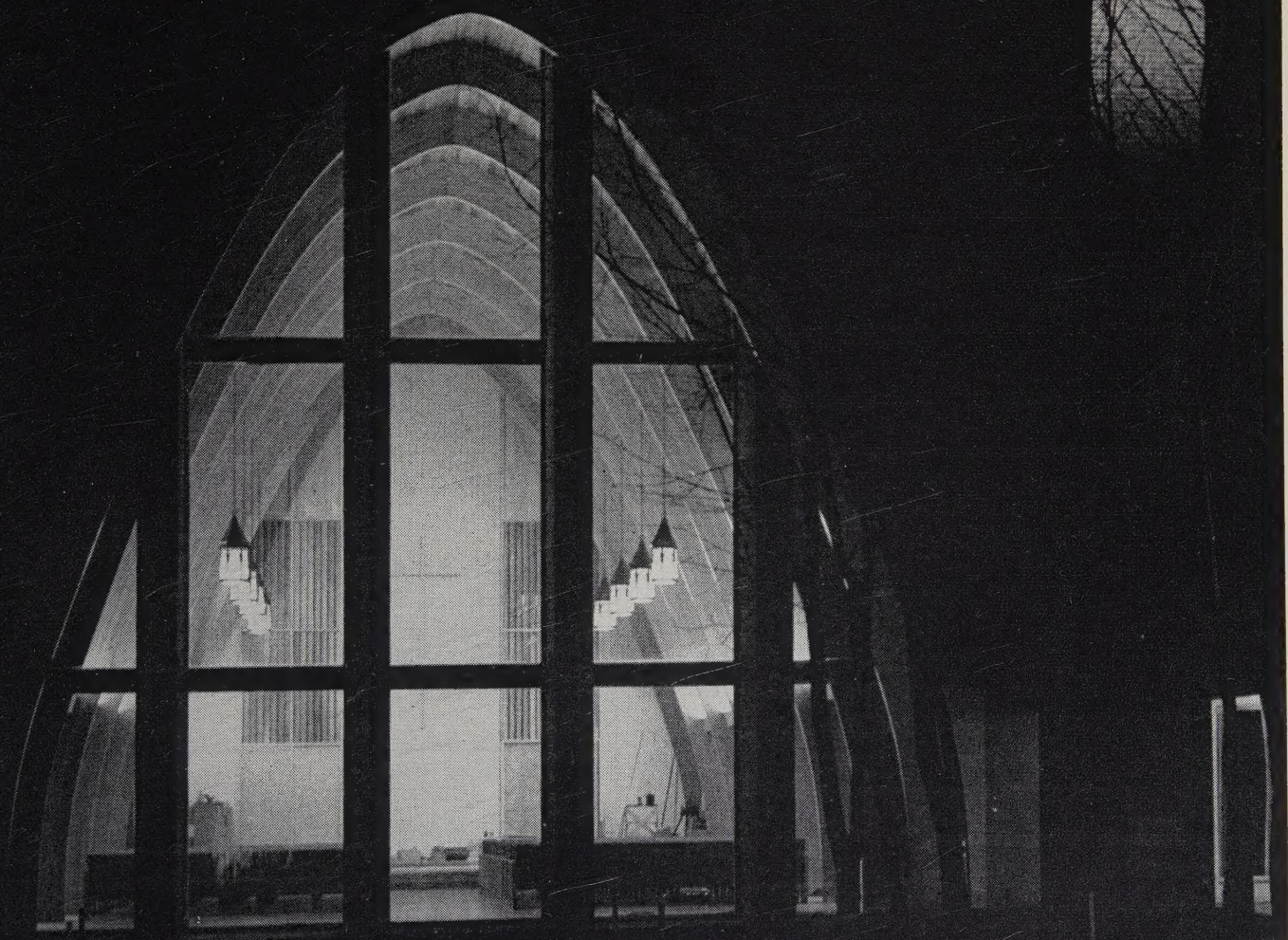
THE UNIVERSALIST Leader



Volume CXL February, 1958 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

February, 1958 — No. 2

The cover portrays the new building of the Murray Universalist Church of Attleboro, Massachusetts, illumined at night. A comparison of this beautiful picture with last month's cover shows that both classic and contemporary church architecture can be very beautiful. An illustrated story on **The Dedication of the Murray Universalist Church** appears in the center of this number.

Harmon Gehr, minister of Throop Memorial Universalist Church of Pasadena, California, presents a moving essay on prayer in **The Language of the Heart,** inspired by the book of prayers of the same title by the late Powell Davies.

The **editor** in deep sadness compiled the story of the sudden and premature death of a respected and cherished colleague, **Dr. Lawrence Wesley Abbott.**

The Universalist Service Committee makes every month in the year a brotherhood month. The picture story of **work** for childhood and youth **in Germany, Hungary, and Japan,** or one similar to it could be run in each number of the *Leader.*

Edith M. Collins and Frances R. Follis, of Providence, Rhode Island, recorded the important event of the **Ladies Humane Society** celebrating a century and a quarter of service to Providence, R. I.

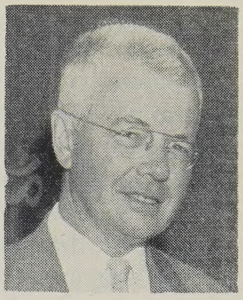
COMING IN MARCH

"The Universalist Witness in Lynn, Massachusetts."

The story of a great church in pictures and text.

The Language of the Heart

Harmon M. Gehr



IN popular fancy each denomination can be described in a word or two. Presbyterians are austere, well-to-do, conservative; Methodists are enthusiastic and emotional — given to saying "Amen" loudly at frequent intervals; Quakers are quiet folk and rather mousy; Catholics are superstitious; Universalists and Unitarians are unemotional, critical, coldly rational, a bit fishy-eyed.

After closer acquaintance with any of these denominations, it is discovered that the popular view is dead wrong. Why, some of the liveliest radicals in the country are Presbyterians — for example, Norman Thomas was a minister of that Church before he became the hardy perennial Socialist candidate for President; there are methodical Methodists who would never countenance shouting in meeting; among the gayest, even most flamboyant of Philadelphians I have known are Quakers; many of the world's ablest scholars are Catholics. And, as you know, there are deeply reverent religious liberals.

What our orthodox friends, who have misinterpreted liberals, don't realize is that some hymns often sung, among the finest in the tradition of lyric religion, were created within the liberal fold. *The Voice of God Is Calling, It Came Upon the Midnight Clear, I Look to Thee in Every Need, O Life that Maketh All Things New, We Praise Thee, God, for Harvests Earned,* are only a few of the great hymns Unitarians and Universalists have written. Even *Nearer My God to Thee* and *In the Cross of Christ I Glory* came from the same source.

Several months ago, parishioners loaned me a small book of prayers written by a liberal clergyman. Though opening it with some hesitation, I was soon lifted up by the beauty of the language and the elevation of the thought. This was a volume I wanted for myself, I concluded; and since buying a copy but few days have passed without my reading from it. And now it has come to mean even more to me, for the author, Dr. A. Powell Davies, recently died suddenly and prematurely. It is an odd minor coincidence that before his death occurred the topic selected for the sermon today was the title of his book of prayers, *The Language of the Heart.*

Powell Davies' was one of the prophetic voices of America. And his voice was heard. Speaking from the pulpit of All Souls Unitarian Church in Washington, he regularly had in his congregation many persons of influence — Congressmen, judges, administrators, publishers — and he did not hesitate to use his eloquence and understanding in presenting crying needs of the times and bitter shortcomings of leadership. His will be a difficult place to fill.

One source of Dr. Davies' power is shown in his book of prayers. This is spiritual autobiography. He made no apologies for believing in God. He did not attempt to define or describe God. For him God is, and his prayers of many moods spoke of the confidence he had in God, the longing he felt to know God better, the strength he found in his thought of God. Moreover, he was able to clothe his aspiration in sentences which are as graceful and strong as the flight of swallows. Unencumbered and buoyant, they go straight to the mark. "O God," he prayed, "we know we are a long way off; yet we can love no other journey. So guide us then, that be it soon or late, we shall arrive."

On the other hand, Dr. Davies' faith in God did not cause him to minimize human responsibility. Because he believed in God, and thought that God was within as well as beyond man, he called for greatly improved human performance. "Give us to know, O God," he prayed, "how vain are all our hopes, how empty all our prayers, until we ourselves are ready to fulfill them."

As I looked again this week into this man's testa-

ment of prayer, it occurred to me that the essence of all prayer was contained there. Insofar as prayer can be analyzed — and that is not far — I have tried to determine two or three of the qualities there are in these prayers which make them great, and which tell us what true prayer is.

First is acknowledgment of reality that is greater and better than ourselves. Yet, it is drawn from limited human experience. *"For though there is no form or image wherewith we can conceive Thee, yet we have known the soul uplifted and have watched the darkness pass away."* In words like those one catches a glimpse of eternal meaning and is heartened.

There are persons who question the value of prayer, I know; it is because they honestly question the reality of God. Yet is it God or prayer, really, that is the cause of their questioning? Perhaps they presume that all ideas of God are of a Big Man Upstairs and all ideas of prayer involve a superstitious bowing and scraping and beseeching before this Big Man. Neither idea need be held: if that were so, all thoughtful and inquiring minds would reject God and prayer as superstition. A rational person does not need a straw man to kick around; but if some who call themselves rational do that, they should not think that by kicking the stuffing out of their private scarecrow, they have demolished either Prayer or God. This book by an effective and highly rational liberal leader makes that point more clear through its moving prayers than any amount of argument could.

The approach that one experiences here is not by way of argument "about it and about." It is the way of the yearning heart rather than the calculating brain and wagging tongue. Though one may believe that prayer is "a spasm of words in a cosmic indifference" there will come times when he, too, feels an aching void, a longing hunger, in his innermost being, that no earthy delight, no intellectual conclusion can satisfy. *Then he prays.* His prayer may not be conscious. It may not be expressed in words. It may be in one of many ways. It is related that a student approaching Louis Pasteur's laboratory saw the great scientist with his head bowed. Entering the room he saw that Pasteur was really engaged in an experiment and hastily apologized, saying, "I thought you were only praying." "Perhaps I was," replied Pasteur.

Said Dr. Davies in the preface of his book: "Everyone prays, although not everyone admits it. Even a curse is a kind of a prayer — a prayer inverted. Under the strain of difficult conditions, or in severe loss or bereavement, or when emotionally moved by a scene of great beauty . . . there is something within us that cries out for expression. Though we cannot understand the mystery of the world about us, we feel its kinship with the mystery within us. This mystery, too, we do not understand but we know it in our own aliveness. Something there is that will not allow it to be silent; it speaks out in our own voices."

Prayer arises, we see, from a sense of incompleteness. It is fruit of the wish to transcend oneself, to fulfill the unachieved. And this, I submit, is an unchanging quality of the human spirit through all the changes of the world. A speaker asks what is real; he points to vast technical developments transforming our society as though these would change the nature of man. Yet here is something that does not change but continually challenges the times. The heart is hungry, and over the chasm of the meaningless it flings a line toward meaning and support. And lo, the line is caught and held!

In the second place, this book reinforces one's belief that basically prayer is the essence of personal religion. I believe it was Whitehead who defined religion as "what a man does with his solitariness." Well, what does he do? He prays. Of course, not as a form with all its phrases and attitudes; self-conscious verbalism may not be genuine prayer at all.

Some years ago I happened to be in Boston with time to spare. It was noon so I decided to attend the midday service at King's Chapel, which George Santayana called High Church Unitarian. I sat near the back in one of the high box pews, and I saw a woman come in after the service had begun, peering to right and left at the numbers on the pews. Soon she seemed to have found the pew she was looking for and sidled into it and piously fell on her knees. But only for a moment; her mind was on something else, it appeared, for she was soon in the aisle again, looking to right and left. At last the right pew showed up, and giving a sigh of relief she opened the door, went in, again fell on her knees, this time obviously praying the prayer perfect.

While acknowledging anybody's right to follow the form that suits him best, I believe that prayer is infinitely more than a form. Though the experts may outline the emotional phases through which prayer or worship should advance, in the real experience the "cup runneth over." That is the overtone I hear in these prayers by Dr. Davies. He is not following a pattern or filling a rhythm: the language of the heart finds its own pattern and determines its own rhythm.

This is innermost, heartfelt confession. "The duty we shirked has left a painful memory in us; we know

how near we came to undertaking it. The truth we left unspoken remains to trouble us; we remember how near we came to speaking it. The kindness we withheld, we could have given; we need not have been vengeful or spiteful: we felt the impulse to be generous. We wanted to be good."

This is hope of doing better. "Give us, O God, to carry with us the kindness that we look for, to be gentle as we wish the world were gentle, and by being loving, to bring closer to fulfillment all that is the fruit of love."

This is the voice of personal experience, and it speaks to our condition. "So easily we lose our way; so soon and so often we forget what manner of people we are. In the moment of insight and aspiration, our resolve is high: we feel the claim of goodness upon us, we are drawn to truth, we are warmed with the touch of beauty. Then we walk in the ways of the world and these things depart from us. We live carelessly, fretfully, irritably. Life brings us less of joy than of disappointment and frustration; and we permit these things to enter into our spirits and bemean life's goodness and embitter its gladness, and we are not what we want to be."

Here, luminously, a man has caught something of the quality of his own solitariness, and calling it forth, has put into words what you and I feel, too. This is high art, and more. . . .

Emerson left the ministry because of his feeling about prayer. He did not believe that he could arise at a set time every Sunday and give from his heart a prayer that bespoke his own true feelings or those of his congregation. Sometimes other ministers have been of the same mood. But it seems to me that Dr. Davies' prayers are an answer to Emerson's objection: they are translations of one man's inner life which wonderfully reflect the sky and the passing clouds as each of us has beheld them. Truly, the language of the heart!

The common touch of these prayers arises also from their diction. They breathe the breath of the Bible, of Shakespeare, of the Book of Common Prayer. Whatever one hears about the shortcomings of a traditional literary education, its virtues are clear when one reads or hears words used as these are. Phrases like "the days of our years," "blind leaders of the blind," "to whom much has been given," and others, rouse echoes in the heart, which no other words can replace. The power of Lincoln's speeches and those of Winston Churchill comes in the same way.

Yet do not believe that old words may simply be re-used again and again to find power. No, that may be merely pedantry, and sophistry. They must be reworked, absorbed, and given forth naturally and with simplicity. It is an art. Once mastered, it puts its impress on all that is uttered. So, at the conclusion of a service, Dr. Davies prayed in this manner: "We have come together, O God, in the solitude of each and the fellowship of all. As we have not lost our solitude in coming together, so let us not lose our togetherness when we are apart. And let the prayers that we have prayed with bowed heads be still with us when we stand upon our feet and face the world." Knowingly or not, the influence of James Martineau, English liberal clergyman of the 19th century, was behind some of that prayer. Yet the words are dissimilar and the meaning is not at all the same. That is not imitation or plagiarism. It is to use one's heritage well: the best of the past should illuminate the present and the future.

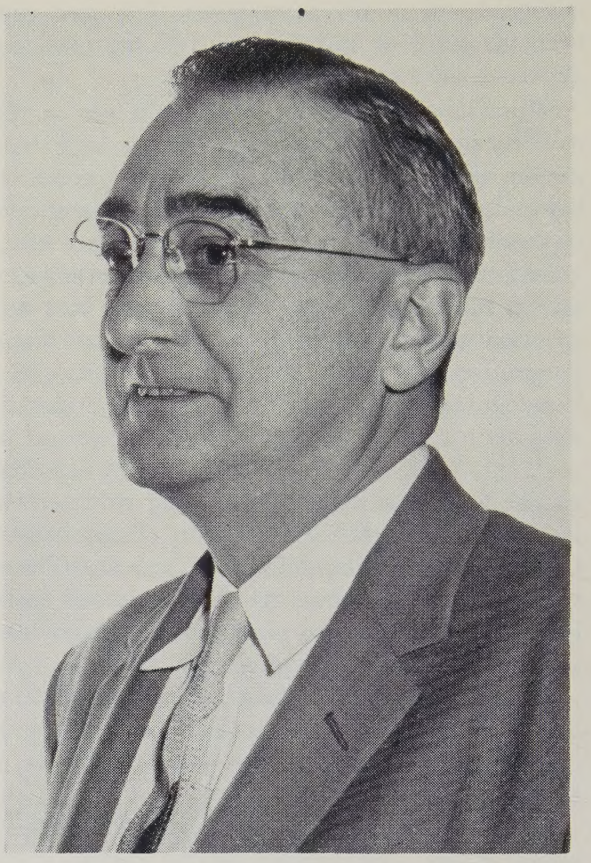
The overtones of living go beyond the words we use. Language has its boundaries. They are the same boundaries as reason has. Yet there come times when we wish to venture over the bounds of language and reason. In the greatest poetry and music ways have been found: words and sounds are made to mean more and better than they say. This is also true of prayer. "The mystery that we could not enter in our thought becomes known to us in our yearning." After experiencing a service of worship, one should at least occasionally have the same feeling. Here rationalism and mysticism should meet: the mind and the heart should find their oneness. It should no longer be puzzling either to rational religionists or to those who look at them from other households of faith that deep feeling can be joined with rigorous thought. There really is no cause to be surprised that liberals should produce the greatest hymns or that fervently a liberal should pray. Is he not a seeker? Is he not desirous of becoming more than he is? He cannot do so only with his mind; there is also the heart and its special language.

A PRAYER FOR SUNDAY

O God, who givest not only the day for labor and the night for rest, but also the peace of this blessed day; may we so use it that its quiet will be profitable to us in spiritual things, so that we shall be refreshed and strengthened to finish the work which Thou hast given us to do.

— JAMES MARTINEAU

Lawrence Abbott Dies Suddenly



DR. LAWRENCE WESLEY ABBOTT, minister of the First Universalist Church of Akron, Ohio, died in his sleep December 11, 1957. Dr. Abbott's death was as unexpected as it was sudden. He was at work in his church office until 11:30 p.m. the night before. Lawrence Abbott was fifty-two years of age. He was one of our outstanding preachers. A brilliant scholar, he served in his too-short lifetime as parish minister, college and army officer instructor, and active civic leader.

Lawrence Wesley Abbott was born in Boston, Massachusetts, July 16, 1905. He was graduated from the High School of Commerce in Boston in 1924. The next year he did graduate work in the Boston Latin School. He entered Tufts College in the fall of 1925, and was awarded his bachelor of arts degree in 1929 magna cum laude. While in the undergraduate course, he was elected a member of Phi Beta Kappa. In 1930, he received the degree Bachelor of Sacred Theology from Tufts School of Religion, also awarded magna cum laude. In 1933, he received the degree Master of Sacred Theology from the University of Chicago. In June 1956, the University of Akron conferred on him the degree Master of Arts in Education. Tufts University recognized Dr. Abbott's brilliance and services to church and community by conferring on him the honorary degree, Doctor of Divinity, June 1948.

Dr. Abbott served the Universalist Church of Methuen, Massachusetts, as student minister while at Tufts. Following graduation, he became minister of the Universalist Church of the Good Shepherd at Racine, Wisconsin. He was called to the pastorate of the Universalist Church at Waterville, Maine, in 1933. From 1936 to 1942, he was minister of the Unitarian Church of Roslindale, Massachusetts. In June of 1942, he entered the Chaplain's Corps of the army of the United States. He served in the Pacific theater three and a half years, and for half a year in the Atlantic. He was discharged with the rank of lieutenant-colonel. Upon his release from active service he accepted a commission in the Army Reserve. In March of 1946, he was called to the pastorate of the First Universalist Church of Akron, Ohio. In Akron, Lawrence Abbott was not only a beloved minister and respected civic leader, he was also a successful college teacher. He was instructor in Biblical Literature in the evening college of the University of Akron for four years. For two years he was also teacher of a course in "Great Leaders of World Religions" in the Community College at Akron. Last semester he added to this a course in Bible Literature.

On April 11, 1931, Lawrence was united in marriage with Margaret Williams Belden of Hartford, Connecticut. Three daughters were born to the Abbotts: Margot, now an instructor in physical education in Ohio Wesleyan; Beth, now a teacher at St. Claire Shores, Michigan; and Barbara, born in 1946.

Dr. Abbott served the denomination as vice-president and later president of the Universalist Church of Ohio. At the time of his death, he was serving a second four-year term as a member of the Central Fellowship Committee of the Universalist Church of America, and was also chairman of the Ohio Fellowship Committee. At the General Assembly in Atlantic City, he was elected treasurer of the Universalist Ministers' Association.

Memorial services for Dr. Abbott were held in the First Universalist Church of Akron, December 14.

Ladies' Humane Society Celebrates 125th Anniversary

Edith M. Collins and Frances R. Follis

If radio had been in existence in Providence in the summer of 1832, the following news flash might have been broadcast: SPECIAL BULLETIN — Cholera epidemic sweeps the city!! Many deaths!! Great suffering!! Nurses needed!!

SO many families were stricken and so many deaths occurred during that epidemic that nursing facilities were scarce. To meet this emergency, a group of fifty men and forty-three women of the Universalist Chapel gathered together and compacted "to give all assistance day and night to each other, should their services be needed," during the epidemic. As the weeks went by, the women of the Church felt that many would be prevented from working that winter of 1832-33, that families would be without food and fuel, so they held a meeting early in October, 1832 at the home of Deborah Hill (Mrs. George Hill) on Pine Street, where the following compact was made and signed: "We, the subscribers, feeling it a duty to extend the hand of relief to suffering humanity, and being desirous of putting our intentions into more efficient execution than individual exertion can conveniently effect, agree to form ourselves into a charitable association to receive money or goods to be applied in such a manner as to relieve the necessities and alleviate the suffering of the poor connected in any way with those who usually attend public worship at the Universalist Chapel. The benefits of said charities are not to be confined to said congregation, but extended as means may be afforded to all the needy." (Descendants of some of these pioneers are still affiliated with First Church.)

Thus began, one hundred and twenty-five years ago, the Ladies' Humane Society of the First Universalist Church of Providence, R. I. From that time to the present day this organization, the oldest of its kind in continuous existence in Rhode Island, has functioned without interruption and according to the terms of its original compact, a fact that was considered important enough to warrant an observance out of the ordinary this year. On October 9, 1957, a goodly number of people attended the one hundred and twenty-fifth anniversary celebration of the society, in the vestry of the church, to pay tribute to this civic-minded group of women.

The program included four tableaux portraying dramatic episodes in the society's history with costumes and music typical of each period. The Rev. Albert F. Ziegler, minister of the church, was narrator. Old records of the society drew the interest of many. These old records give some interesting sidelights on the customs of those times.

In the absence of Judge Fred B. Perkins, President of the church, Richard L. Holmes, a member of the Executive Board of the church, welcomed the guests. Dr. Arthur E. Wilson, minister of the Congregational Church in Providence, brought greetings from the community. Senator Reginald D. Whitcomb, member of the church Executive Board, extended greetings of the State of Rhode Island, and complimented the society for its charitable work throughout the state during the 125 years of its existence.

Greetings were read from the Rev. Philip R. Giles, General Superintendent of The Universalist Church of America; Mrs. Russell J. Bowman, Executive Secretary of the Association of Universalist Women; and the Rev. Earl H. Tomlin, D.D., Executive Secretary of the Rhode Island State Council of Churches.

Responding to a roll call of the society's presidents were Mrs. Ernest F. Badger, the present incumbent; Mrs. William I. Mowry; Mrs. Robert Morgan; and Mrs. Cyril R. Read, all past presidents. Letters were read from Mrs. Clarence C. Thomas, Mrs. Fred R. Harris, and Mrs. Albert J. Niebels, all past presidents, unable to attend.

Left to right: Mrs. Norman C. Mason; Mrs. Irene Hays; Mrs. Ernest F. Badger; Mrs. Albert F. Ziegler; Mrs. Charles W. Underhill, standing, general chairman of celebration; Mrs. Cyril R. Read; Mrs. Carl A. Richardson, standing; Mrs. William R. Giddings; Mrs. George M. Hull; Mrs. Roscoe L. Coleman.

The Signing of the Original Compact

The first tableau portrayed the signing of the compact at the home of Mrs. Deborah Hill, its purpose "to relieve suffering and aid the poor and ill wherever found." During the thirty years immediately following its organization, the society made and gave away garments to the poor, provided medicine for the sick, and otherwise helped those of the city who had "fallen into want."

Sewing for the Civil War Soldiers

When the Civil War broke out, in fact, the very day after Fort Sumter was captured, the ladies of the society met in the church vestry to make shirts for the soldiers. While the bells of adjacent Grace Church chimed the National Airs, the women sewed. By half-past eleven that night, they had made fifty-two garments. A few days later, they met again, when fifty-two shirts were made and two hundred blankets hemmed. The women continued sewing garments, knitting stockings and mittens, and making bandages for the soldiers as long as there was need for such articles. After the war ended, sewing was done for the "freedman of the South." There were sixty-four members at that time, most of them busy mothers and housewives.

Succeeding wars saw a repetition of volunteer service by the society, and it was complimented by the Red Cross at the end of World War I as it earned the distinction of doing more work for the Red Cross than any other organization of its size, and "doing it well."

"A Whist Party, Year 1904"

Through the years the society has made contributions to the Church, using money raised in various ways. One way was the holding of whist parties in some of the members' homes. The question was raised by the church "fathers" as to whether it was proper to buy new chairs for the church with money (tainted money) raised by playing whist. A two-thirds majority finally settled the problem in favor of accepting this contribution. It is interesting to note also in the society's old records that as early as 1874, a vote was taken to have no more raffles at the society's fairs. The public conscience is still to be fully advised on this question!

Each year a festival or fair was held, some lasting two or three days, with turkey dinners each day . . . the early turkey dinners costing the diner fifty cents. The first supper in the church vestry was held somewhere in the 'forties. This caused a great deal of talk, many thinking it almost a sacrilege to have anything of the kind in a church edifice. The guests sat around on settees, and the food was passed to them. Admission, fifty cents. In contrast to the conveniences of today, water for the church was brought from a distant pump, or from "Mrs. McNeal's rain-water hogshead" nearby. It was no unusual thing in the winter, when there was a meeting at the church, to see some member of the society, with pail and hatchet, going down Westminster Street after water. The hatchet was used to break the ice in the hogshead; the pail was dipped in and a supply of water was obtained. Think of it, ladies, when you complain of the trouble it is to prepare for something of that kind now.

Donations to the church were many and varied, including the purchase of kitchen equipment, chairs for the dining room, carpets for the old church, as well as *gas and water installation.* Donations were made toward the pastor's salary. Easter music and Easter flowers were contributed. The ladies helped to pay for the renovating of the lecture room and parlors.

There has never been kept any full account of the barrels, boxes and bundles of clothing and all needful supplies that have been sent to the suffering and needy in faraway places and to local relief centers. Many a family in distant cities and at home have had cause to remember gratefully the Ladies' Humane Society of the First Universalist Church of Providence.

The society has been a member of the Federation of Women's Church Societies ever since that body was formed (the Federation is now the Greater Providence Council of Church Women). When the Women's Association of the First Universalist Church of Providence was organized in 1940, and became affiliated with the Association of Universalist Women of the Church of America, the Ladies' Humane Society became a member of that association, and since that time there has been a common treasury and the work of raising funds was largely taken over by the Women's Association, although the Ladies' Humane Society retained its own entity and its own officers.

Current Work: Making Cancer Dressings

Still alert to civic needs, the society, since 1945, has heeded the call of various hospitals, concentrating its efforts in the making of surgical dressings for tumor clinics. To date, over 96,000 have been made. At present, the work is done wholly for the Hattie Ide Chaffee Nursing Home in East Providence. And, so the record goes on. As soon as one good work is finished, another is taken up.

Their church is the inspiration and heart of all they undertake; whether it is cleaning silver, laundering curtains, helping to buy new curtains, rugs and other furnishings, or contributing to overseas relief or needy persons nearer home, it is all done as part of their Christian service in the spirit of the ladies who, in 1832, started the work of the Ladies' Humane Society.

BUDDHIST SERVICE GIVES INDICATION OF UNIVERSALIST OPPORTUNITY

On Sunday, May 19, the Universalist Church of Hollywood observed the outstanding Buddhist holiday of the year — the Wesak Full Moon Festival — by having a service devoted to the Buddhist religion, highlighted with a sermon by the Rev. Yoshito S. Hakeda, a minister of the Koyasan Buddhist Temple of Los Angeles and a graduate of the Southern California School of Theology.

Although the Wesak Festival is well known in Southern California, everyone was surprised to discover that even more people attended this service than were present on Easter Sunday. Such an occurrence seems to bear out the conviction of many of the Hollywood Church people that one of the challenges before Universalism today is to seek the harmony of all religions by having one service annually at approximately the time of some important festival of each major religion.

A world calendar shows that the major holidays line up as follows, using "Christmas" as a time of universal peace and good will among all peoples, as exemplified in the White House Pageant of Peace now being celebrated during the "Christmas" season:

January 1 — **New Year's Day:** emergence of the new day, the "atomic era"

March or April — **Easter:** Jesus' death and resurrection (Christianity)

April 14 — **Baisakhi:** New Year's Day (Hinduism); (August 18 — **Janam Ashtmi:** birth of Krishna)

May (Full Moon) — **Wesak:** birth, enlightenment, and death of Gautama the Buddha (Buddhism)

July — **Idul Adha:** sacrifice of Ishmael by Abraham; (July 28 — **New Year's Day:** Mohammed's hegira from Mecca to Medina) (Islam)

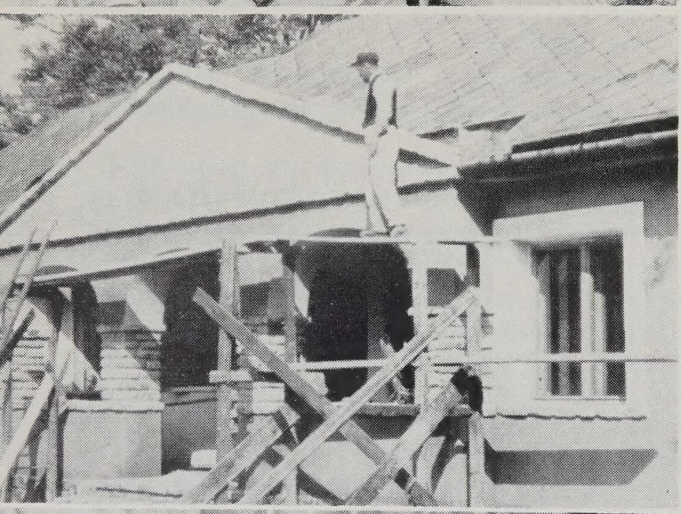
September (or October) — **Yom Kippur:** New Year (Judaism)

September 28 — **Teacher's Day:** birth of Confucius (Chinese — Taoism should perhaps be included here)

December 25 — **Universal Time of Good Will** (All religions); birth of religion among all peoples

December 25 to January 1 — **Period of Preparation for New Day:** study and self-discipline

The Hollywood Church feels that American freedom of religion implies universalism, and that we as Universalists need to practice the ideals of our name in order to lead America and other nations toward world peace. To that end they plan to observe this calendar in conjunction with the corresponding religious groups.



Universalist Service Committee Assists Child Refugees in Europe and Asia

Germany

The Universalist Service Committee will assign two groups of students to work in the summer of 1958 with children and youth at The Baden-Wurttemburg refugee camp (largest in Germany) and at the Weinsberg refugee camp in South Germany. The picture at the left, taken by Peter Leppmann of the Universalist Service Committee summer staff, shows officials of the Arbeiter-Wohlfahrt Social Work organization through which the Universalist Committee sets up and operates its German program.

Several thousand Universalist Church School children representing fifty local churches contributed monies to buy Christmas gifts and needed items of clothing for the children of the Wilhelmsburg (Ulm), Germany, Refugee Camp shown at the left. The children and the adults of The Universalist Church of America have sent clothing, hobby craft materials, and crayons to be distributed after Christmas.

Hungary

The Children's Holiday Home at Nagyarkat near Budapest has been rebuilt and refurnished with assistance from the Universalist Service Committee. Some of the tons of clothing, blankets and sheets sent by the Universalist Service Committee have found a good use in this home sponsored by the Unitarian Church of Hungary.

Hokkaido, Japan

The Rev. Toshio Yoshioka, director of The Far Eastern section of the Universalist Service Committee, examines clothing collected by Japanese Universalists for the use of families in the famine-ridden area of Hokkaido. Tokyo Universalists give regular support to two orphanages in the city while the Nagano Universalists care for needy children in their mountainous area.

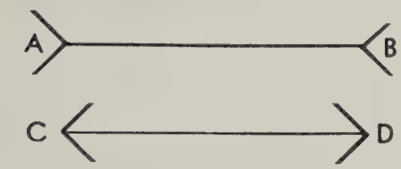
Pledging vs. Occasional Contributions

There are two main reasons why we conduct a pledge drive:

1. **Pledges Make Church Planning Possible.** Our elected officers are expected to meet the regular obligations of the church. Without knowing in advance how much money will be available at specific periods of the year, this is impossible.
2. **Pledges Make Family Planning Possible.** By yearly consideration to the importance of the church in our lives, we are better able to plan the ways and means of providing the kind of support we want to give. For many families, this means assigning the pledge payment a place in the family's weekly budget.

In short, the pledge system is ideal for both the individual and the church. Adequate financial support cannot be assured if we treat our contributions as "admission" fees for the particular Sundays when we make it to church.

HOW MUCH SHOULD ONE PLEDGE?



Which line is longer?

If you guessed AB, you are wrong. Both lines are the same. Measure them. It all depends on the way you look at things.

Look at it this way. Some people think of financial support of their church as charity. Others think of it as a denial of their wants. Those of us who have this view ought to ask ourselves just what it is that we want.

Generally speaking, the way one disposes of his income reflects the importance he attaches to the various items that make up his set of values. If this were consistently true, one would have to assume that flashy new cars, big-screen television, automatic appliances, movies, plays, golf and a host of other "necessities" rank much higher in importance to us than our religious convictions.

Let us hope that no such conclusion can be drawn. Church leaders everywhere are beginning to realize that the real problem is the habit of "token" giving . . . a habit acquired long ago because we haven't stopped to assign the church a place in our value systems.

No one can tell you what you should pledge. Some can give more than others. Certainly if we think of church support in relation to our over-all values many of us will find that we can triple our previous pledges.

The Self-Evaluation chart given here puts the question on a time basis. Could you give three hours a week of your income? Think about it. You might be surprised.

Weekly Income	Hours a Week 1	2	3	Annual Income
40.	1.00	2.00	3.00	2,000.
50.	1.25	2.50	3.75	2,500.
70.	1.75	3.50	5.25	3,000.
100.	2.50	5.00	7.50	5,000.
120.	3.00	6.00	9.00	6,000.
150.	3.75	7.50	11.25	7,500.
	5.00	10.00	15.00	10,000.
	10.00	20.00	30.00	20,000.

— Adapted from brochure of First Universalist Church, Chicago, Ill.

The Appeal of Universalism

Universalism is the belief that both in the individual and throughout his society, the right will eventually win over the wrong, and the good will put evil under foot. Nowhere in our thinking is a Satan holding claim on any soul. Nowhere any literal hell, separating the "lost" from the saved. With us no door is marked, "Leave hope behind, ye that enter here." No man-made evil that cannot be overcome by good.

Aye, some of us consider evil as a form of good, seeing that it compels man to fight against it, and thus increases the sum of good. Man "converts his hells into benefits," as Emerson said.

This then is the special character of our Christian faith — its universality. Which means all-including, all-embracing of whatever is good in God and man. To me, it is a very special character.

It keeps me guessing about God and man and man's destiny, and what is coming next — yet sure that whatever it is to be, it will be good. It keeps me hoping that, little by little, man will see the light and forswear his foolish ways. It keeps me working for so great a good, no matter how little good seems to come of the work.

And it keeps me confident that when I lay down this work one of these days, the work itself will not be lost, but go on to new goals. When that time comes I do not expect to have misgivings as to the

(Continued on page 47)

Murray Univ
Attleboro, M
Dedicates N

The old building in the center of the city.

UNIVERSALISTS of the Murray Church, Attleboro, Massachusetts, dedicated their new temple in a series of services, December 22 through December 29, 1957. The new building, which is a beautiful example of contemporary church architecture, contains not only a sanctuary of inspiring proportions, but it also contains a complete series of rooms designed for education and social activity.

The dedication week program opened with the parish dedication service, Sunday, December 22. To accommodate everyone, there were two sessions of this service at which the keys were passed from the architects to the building committee and thence to the standing committee of the parish. Dr. John E. Wood, minister of the Church, preached the Dedication Sermon.

This was followed by a Christmas Eve service in the new sanctuary. The community dedication service took place Thursday evening, December 26. The Rev. Glenn Anderson, minister of the Evangelical Covenant Church, led the Responsive Reading. Greetings were brought to the Universalists by the Rev. Robert Ryder of the Attleboro Council of Churches. The Rev. Percy M. Spurrier, of the Centenary Methodist Church, read the Scripture. The Prayer was offered by Dr. Russell S. Richardson, minister of the Second Congregational Church. Dr. William Wallace Rose, minister of the First Universalist Church of Lynn, Massachusetts, preached the Occasional Sermon.

The entire 13,500 square feet of floor space in the building is on one level. The chancel, although slightly raised, has no railing to set it off from the sanctuary. The sanctuary, 86 by 42 feet, in its serene simplicity of light green and gold, is easy on the eyes. The memorial cross at the back of the chancel is of polished birch with fluted golden edges, and is 16 by 4 feet.

The sanctuary arches are constructed of a double parabolic form of laminated spruce, 34 feet in height and 34 feet in width. The planking is double tongued and grooved, made of western red cedar, 3½ inches thick, from Portland, Oregon.

The lanterns, which fit perfectly in the archway, are from the old church, where they were installed some 25 years ago.

The three beautiful memorial windows, on the north side of the church, are also from the old building, given in memory of several of the pioneer families. The windows, opening on the long clothes corridor, are of opaque glass and the entire western end of the sanctuary in the narthex is of glass, three eighths of an inch thick, the lower part being covered with gold colored drapes. Some of the panes are 11 feet high, the total height being 35 feet and total width, 34 feet. The entire wall is designed to withstand 150 m.p.h. winds.

The color scheme of the sanctuary is gold and reseda green, the walls being a lighter green. Twenty-eight pews, seating 224, have been installed

alist Church,
ssachusetts,
v Building

The new building set in a five-acre tract.

in the sanctuary. The pews have foam rubber and spring steel seats, and backs covered with nylon upholstery in reseda green. They are the only installation of this type east of Lansing, Michigan.

The floor is of asphalt tile laid over cement, and will have a gold colored carpet running through the center aisle. Radiant heat is through the floor.

In addition to the loud-speakers installed in the church, eight of the front pews have ear phones to assist those who are hard of hearing.

The new organ console of birchwood is at the left of the chancel. The birchwood pulpit will be on the same side as the organ console. An altar table with the refinished candelabra and vases is under the memorial cross and the choir frontals are across from the organ console. The chancel is covered with a gold colored carpet. Four flower tables, of two different heights, and the individual choir chairs, upholstered like the pews, complete the chancel furniture.

The sanctuary is entered through the main foyer, which has birch doors and gold colored drapes. At the right of the entrance door are seen the Circle and Cross, an emblem of The Universalist Church of America, and the words "Murray Universalist Church" in metal.

At the other side of the entrance stands the 48-foot campanile of brick re-enforced with steel, and ornamented with an aluminum cross which is flood-lighted at night. The bays are lighted as is the cross. The loud-speakers in the uppermost bay are connected to the sound system of the church.

The building committee for the project consisted of: Lester W. Nerney, chairman; Richard I. Clark, vice-chairman; Miss Helen Ryder, clerk; Frank J. Ryder, Jr., J. Burleigh Moulton, Samuel M. Stone, Jr., Theodore C. Hudson, Arthur H. Nelson, Robert P. Mason, J. William Metters, Pierce B. Smith, Ralph F. Perry, Mrs. Beatrice Klinke, and Mrs. Mary Erkkila.

On Christmas Sunday, December 22, upon the occasion of the dedication of the New Murray Universalist Church of Attleboro, Dr. John E. Wood, the minister, said in part:

It is altogether fitting and proper that the first service in this new Church should celebrate the birth of the infant Jesus. For this newborn Murray Universalist Church awaits now like an infant to be filled with strength, growth, and maturity. Then it may be said of it as it was of Him, "That he grew in wisdom and in strength and in favor with God and man."

Nothing ever comes into this world full-blown. No dream comes true miracle-like. When Jesus in a miracle gave sight and hearing to a certain man, he sighed, so the Scriptures say. It was likely a sigh of compassion with overtones of sadness. The man must now learn to use sight and hearing.

So often these gifts are used badly. There are those with little eyes that see spots and blemishes

(Continued on page 48)

Admirals and Generals and All the Rest of Us Must Sacrifice

DEPUTY Secretary of Defense Quarles joined the chorus of optimistic American prophets at the opening of the year by asserting that, "1958 will be a year of promise." Frankly, we hope not. We have had too many years of too many promises based on public boasts about "American know-how" and (it begins to appear now) private time-consuming interservice rivalries and wasteful duplications. What we must have in 1958 is a year of hard-working, mature performance.

American people are told by their leaders that they must "sacrifice" to insure national security. That we believe. No good thing ever came easily to either individual or nation. Yes, we must all make sacrifices. Election year tax cuts would but precede later but greater tax increases. There will be other sacrifices demanded, and justly demanded from Americans if we are to remain free. All such necessary sacrifices Americans will make *if* their leaders measure up.

This brings to mind other sacrifices which must be made wholeheartedly, completely, and once and for all. These are the "old school ties" of Army, Navy and Air Corps which impede progress and so jeopardize national security. The adolescent sparring for power and prestige, the quarreling over who is to do what and when among the branches of the defense establishment; these things are no longer tolerable, for they could very well cost us our national security if continued. The admirals and the generals must be as greatly and maturely and continuously sacrificial in spirit and performance as they ask the rest of us in and out of the services to be.

Since writing the above paragraphs the Rockefeller Report on our Defense program has come out, and President Eisenhower has given his State of the Union Message to Congress. The shocking things revealed in the Rockefeller Report and the stark challenge of the Chief Executive's address make it evident that neither we nor the American people yet comprehend the extent of the sacrifices we must make *if* our children and their children are to remain free.

This is no panic talk. We do not advocate any crash programs and pray that Americans will not fall for any seeming panacea. What we do advocate is a complete moratorium on political and economic partisanship *without delay* and without interruption.

A strictly non-partisan handling of our problem will, of course, call for great sacrifice by both politicians *and* labor leaders in this election year. There is no other way we can hope to win what President Eisenhower has so accurately described as a "new kind of war," the economic struggle with the Communist world. *We must all sacrifice!*

The crucial test of this whole matter lies where the President indicated, in the economic field. Success in other areas and failure here would mean ultimate defeat. Our allies and uncommitted nations also look to this field to see whether we are intelligently realistic in our program. If our politicians turn down or water down the President's modest and carefully worked out request for Foreign Aid Funds and if our politicians, pressured by labor people and business interests, refuse to enact a realistic and therefore workable and mutually profitable Reciprocal Trade law, we might just as well stop effort in other fields for there will be no continued success in a program that does not help our allies and the neutral world. The free world will find its way into free trade or it will collapse.

If they are to continue to live, our allies must continue to eat. To continue to eat, our allies and neutrals also, must be able to sell to us. For us to continue to live, we must be able to sell to many nations. We can sell to no nation against which we raise tariff walls that prevent them from selling to us. These simple facts of life make the apparent opposition of Senator Mansfield to Reciprocal Trade Agreements sad indeed.

Yes, sacrifice is the command of circumstances to all Americans.

COURT OF APPEALS REVERSED ETHICAL CULTURE TAX DECISION

A YEAR ago last month we ran an article by the Rev. Robert Wolley commenting on the decision of the District of Columbia Tax Court holding the property of the Washington Ethical Society taxable. It is pleasant to report that the United States Court of Appeals for the District of Columbia, appealed to by the Washington Society, reversed the Tax Court decision. The Court of Appeals in reversing the lower court pointed out that "to construe exemptions so strictly that unorthodox or minority forms of worship would be denied the exemption benefits granted to those conforming to the majority beliefs might well raise constitutional issues."

This is a most important decision, which we believe is not only eminently just, but also completely in line with historic, democratic Americanism.

THOSE MOST IMPORTANT FRIENDSHIP OFFERINGS

FOR years, boys and girls in Universalist Church Schools periodically thought about, read about, and talked about children of Japan and children of our own South. In later years, there were added similar sessions about children of Holland, Hungary and Germany. These occasions were always crowned with action by our children which gave concrete expression to their concern for the welfare of the children studied. The action was a "Friendship Offering" either of money or some kind of needed goods. Both the old American Friendship Offering and the International Friendship Offering in years past were financially significant contributions to home and foreign work. Equally important locally, these events were educational projects of primary value. Many a young adult in Universalist churches today who supports the service program of the Association of Universalist Women and/or the Universalist Service Committee's program got his or her training in church school Friendship Offering programs.

Somewhere and somehow along the line when we set up the Council of Liberal Churches Division of Education, the Friendship Offerings got lost. How or where this happened matters not; what does matter is that both our programs of service and our children were the poorer by the loss.

Now the Friendship Offering projects have been restored in Universalist Church Schools. Last fall our church school children, after their own democratic study of programs involved, gave eleven hundred dollars to help children through the Universalist Service Committee. Next month our children will think about the needs of children in Suffolk, West Virginia, and Ryder Settlement House in Chicago. Then they will share responsibility in Universalist concern for the welfare of children at Suffolk and Ryder by giving money for the support of these projects.

These are important growth points in the process of developing our children into ethically sensitive and responsible liberal churchmen.

Universalism is a fellowship of learners *and sharers.* To continue so to be, our children must all have opportunity to learn and to share. The Friendship Offering programs are legitimate and important parts of this opportunity. We are, therefore, most happy that these projects have been restored in Universalist Church Schools and hope that all Universalist parishes will make the most of them.

THE APPEAL OF UNIVERSALISM

(Continued from page 43)

future well-being of this great Church — either from the pulpit or the pews.

I expect (after a while) to sit where you sit, as a younger man stands in this pulpit — with fresh strength for the task, and a fresh understanding of Universalism's message for this age and the age that is just ahead.

And I expect to find in the people around me the same spirit which has been given me these three decades. Let me describe that spirit as a readiness to be taken up right where you are, and with what you have in the way of understanding, and be set down again in a place you never were before, or exactly expected to be. In short: I expect the growing edge of our liberating faith to maintain its growth potential.

For it is wonderful — this Universalism of ours. It makes humanity worth saving, by touching the human adventure with dignity and honor. It takes fear out of the soul and puts in faith and hope and love.

It gives the finest of motives and the deepest of joys, namely, the living of our days for the glory of God and the good of man, in the spirit of Jesus.

To have been a worker together with others for so great a cause has been the rich experience of my lifetime. And if I had my life to live over again, it would be in the same great work.

— WILLIAM WALLACE ROSE

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people."

LIBERAL religion properly has been zealous to emphasize the validity of experience as an aid to faith in the search for truth, opposing the arbitrary strictures of orthodoxies. But when this is carried to the extreme of affirming belief in the scientific method to the exclusion of faith, or with faith relegated to a dependent position, we have become something less than a religion. Religion is characterized by, and is different from our sciences in, the hope for that good which is not in hand; the belief in that good for which there is no evidence; the certainty of that good which nothing on earth promises. Religion is faith; *a faith which is made wiser by experience,* but which cannot be made to depend on it, is not circumscribed by it; a faith which precedes, preparing the way for experience and greater experience; faith which, alone, makes living possible. The most vital beliefs by which we live depend on faith. Life is possible; life is good; man is one; his life is eternal; God is a fact. These cannot be known by experience, yet they are beliefs essential for life. We know these truths before experience and even, if need be, despite it. We know them by faith. But, the ultimate demonstration of the inadequacy of a belief confined to scientifically demonstrable truths is that *even in our science we must move on faith.* Shades of Kant and a priori judgments! We have become so wise in our own conceits that we forget we were led into all knowledge, and are maintained in that knowledge, by the spirit of faith. All of the mansions of our science are built on assumption, on faith in cause and effect. All we know exists only on the belief that nothing happens by chance, but we have never yet proved, nor can we prove, a causal relationship. The ultimate in our scientific test for truth is that it be demonstrable under controlled (laboratory) conditions, which is no more than to say that, if, in the mysteries of the universe, it is somehow allowed to us to find the same events in the same relative temporal positions enough times and upon demand, we have faith that it will so continue. However great the fund of our knowledge becomes, and however much the wealth of our experience, when we would act, we must act on faith; on faith made wiser by experience, but on faith, for even the scientific method is faith.

— CRITERIUS

MURRAY CHURCH DEDICATION

(Continued from page 45)

before they can give witness to Beauty. There are little ears that hear the tiny discords before they give themselves to the majestic theme.

Nothing ever comes full-blown into this world. No dream comes true miracle-like. Not even Jesus. We read that "He grew in wisdom and in stature, and in favor with God and Man."

How poorly the world measures the littleness of infants. In that case, it looked for a King and he came a child. It wanted power and he brought compassion. It fought for conquest, and he struggled for understanding.

So, too, shall we measure poorly if we see this new Church with all its loveliness, and beauty, and convenience as but a beginning, a start, a birth, an infant. An infant placed in our custody, to fill with strength, with maturity, with wisdom, with faith.

But there is more than birth and infancy here. There is proof. There is proof here — that judgment without spiritual envelopment is in error!

There are those who say that "people are selfish."

This Church Was Built out of Generosity.

There are those who say that "People are only interested in cheap entertainment."

This Was Built for Worship.

There are those who say, "People are only attracted by vulgarity."

This Was Raised to the Glory of the Universals and the Eternals.

There are those who say, "You can't trust people."

This Was Built in Trust — by Trust.

There are those who say, "You have to force people, to frighten them, to put the fear of God into them."

This Church Was Built by a Free Fellowship, by Willing, Cooperative Hands and Hearts.

Therefore, in the dark streets where there is no trust or generosity or feeling for the spiritual envelopment of life, let this Church be as light — *A Shining Beacon on the Highway Toward Our City.*

Philippine Universalists Grow in Strength

The Universalist Church of The Philippines, organized in 1955, reports through its Executive Minister, The Reverend Toribio S. Quimada, that several new church groups have been established this past year and hundreds of adults and children added to the membership rolls. There are now eight ministers in the island.

— DANA E. KLOTZLE

Reactions Of Our Readers

FROM MR. VAN DE WORKEEN

To the Editor:

The editorial entitled "A Short History of Universalism" appearing in the January 1958 issue of *The Universalist Leader* raises several questions regarding responsibility and fact. Therefore, as Secretary of the Universalist Historical Society which published Dr. Scott's book, I submit a review of the facts for the readers' consideration and for your response.

The author of "The Universalist Church of America: A Short History" offered the manuscript in July 1957 to the Universalist Historical Society for publication. The matter was first brought to the attention of the President, Dr. Emerson Hugh Lalone, and the Secretary, Melvin C. Van de Workeen, who together prepared and circulated a mail ballot to the officers and directors seeking their approval of preliminary plans leading to the early publication of the manuscript. The mail ballot, dated July 23, 1957, received the unanimous approval of the Board of Directors.

Copies of the complete manuscript were typed and sent to the Reading Committee on August 10, 1957. The Reading Committee appointed by the President and the Secretary, according to the mail ballot, consisted of Dr. Robert Cummins, Dr. Max A. Kapp, Dr. Emerson Hugh Lalone, and Rev. Philip R. Giles. Others reading the manuscript and submitting comments were the Revs. Edna P. Bruner, Robert S. Wolley, Harry M. Sherman, and Melvin C. Van de Workeen. With the exception of Dr. Lalone, who was hospitalized by illness, the members of the Reading Committee each submitted their criticisms, corrections, and recommendations. The author reviewed the materials submitted and in many cases revised or corrected the manuscript when in his judgment the points made were well taken.

On August 29, 1957 a mail ballot was sent to the officers and directors containing motions to authorize the publication of the manuscript and to appropriate the necessary funds. The vote was again unanimous.

The galley proofs were received about September 20, 1957. These proofs were read and corrected by an employed member of the *Leader* staff, and Mr. and Mrs. Sherman and Mr. and Mrs. Van de Workeen who volunteered their services. The printer began the first folio about September 24, 1957 and completed the printing of the book in the first week of October 1957. Those who worked on this book did everything possible to carry out the vote of the Board of Directors and to produce an accurate publication of the author's manuscript.

You are not only the editor of the *Leader,* but also the President of the Universalist Historical Society. You were a member of the Reading Committee which you and I appointed. All motions regarding this publication received your affirmative vote. An employed proofreader (who also submitted corrections in the manuscript) was a member on the staff of the *Leader.*

In view of these facts and your participating role, to whom was your criticism directed? Further, to ensure competent journalism, I ask that you explain your critical, self-excluding remarks and that you substantiate your claims regarding "factual mistakes, etc." as appeared in your January 1958 editorial.

— Melvin C. Van de Workeen
Secretary — The Universalist Historical Society
January 8, 1958

FROM THE EDITOR

Dear Melvin:

Thank you for your letter even though it amazes me. My editorial was simply an admission of our group mistakes and a suggestion for helping out.

You recall that in July you called me into conference on Dr. Scott's manuscript. It was agreed then that I was to have a copy at the earliest moment *and* that I was to get prices for publishing. More than two weeks passed between that time and the time that I was taken ill. In those weeks, I was several times in my office and inquired each time for the manuscript. I even telephoned to the office on one occasion to inquire for it. I heard no more about the matter until I had been in the hospital a week. Then, there was presented to me a vote authorizing publication by another organization.

The Universalist Leader was never given the courtesy of a review copy. The first time I saw Dr. Scott's history was long after the General Assembly when I bought and paid for a copy. I was chagrined almost beyond words by the job we had done on that excellent manuscript. I here confess my share of the blame. I should have raised a very vigorous protest to the publication schedule that was carried out. The proof reader never saw the revised page proofs. — E. H. L.
January 14, 1958

COMMENDS PATTON ARTICLE

To the Editor:

You are to be commended for printing Kenneth Patton's article *The Spirit of Universalism* in your January issue. It was an article that brought with it much fresh air, and perhaps will cause liberals to examine more closely those within their midst who would, with Criterius, establish a liberal orthodoxy.

It is good that the *Leader* is open to all views, and will accept such criticism of its own columns, and of its own religious denomination.

Too often the writing in religious journals is tepid, weak, and without color or distinction. It is often so in the *Leader.* But such a refreshing and honest criticism as Mr. Patton sets forth does much to restore my faith in both the *Leader* and in the future of religious liberalism.

—Charles Stephen, Jr.
Melrose, Massachusetts

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

MR. and MRS. TOSHIO YOSHIOKA

The recent marriage of Toshio Yoshioka, executive minister of the Universalist Church of Japan, and Miss Yuko Kimura, daughter of Mr. Senichi Kimura, treasurer of the Shadan, unites two of the leading Universalist families of Japan.

Toshio's mother, a former Blackmer Home Girl, studied in the United States where she attended Smith College School of Social Work, under the sponsorship of Universalist women during the days of the Woman's National Missionary Association. Toshio, himself, spent three years at St. Lawrence University, Canton, New York, where he prepared himself for the Universalist ministry. His sister, Ayako Yoshioka, is now in the United States, having come here under a grant which made it possible for her to attend Skidmore College, Saratoga Springs, New York. Miss Yoshioka is now working at the Medical Center of New York University, New York.

The Kimura family has also been active in the Universalist Church over a long period of time so that when the Japan program was reactivated in 1951, Mr. Kimura and his family were ready to take positions of leadership in the movement.

Mr. and Mrs. Yoshioka will take up their residence in a community outside Tokyo where there is the beginning of a new Universalist group.

MANY WAYS TO GROW

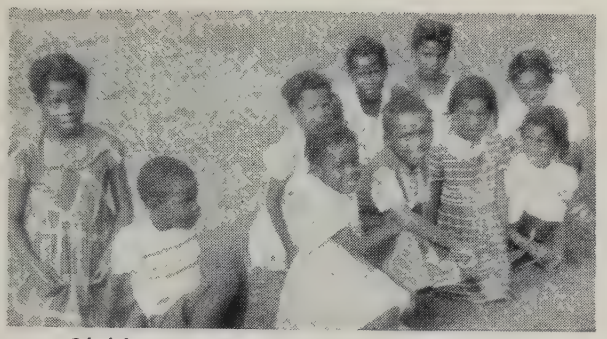
"A young camper said to me, 'Anne, when I first arrived at camp, you were so young but you grew while at camp and now you are as old as mother.' I only smiled at her and inwardly spoke these words: 'Child, you have grown as well as I, for you have discovered a new kind of growth. I have not grown a fraction of an inch and yet you say I have grown. Yes, Lois, it is a kind of growth that cannot be seen by the eye but is felt by the heart and the spirit. To you and to all campers I have tried to give this growth by an example of wisdom, common sense, and spiritual training. It is you who have grown because you have discovered this and because you have found more in people than physical growth and outward actions.' I proudly walked away with a feeling of accomplishment."

—Anne P. Sargent

Universalist women, through their camp program, are helping many young people to experience the inward growth described here by Anne Sargent, a member of the Peabody, Massachusetts, Universalist Church, who served as a counselor at the Clara Barton Birthplace Camp for one season. And at the same time, Universalist women, themselves, can experience a sense of inward growth, for as Emerson wrote, " . . . one of the beautiful compensations of this life is that no man can sincerely try to help others without helping himself."

News of Churches and Church People

UNIVERSALIST FRIENDSHIP OFFERING



Children at Ryder Community Center

Summer playtime at Jordan House

The Universalist Friendship Offering being received during February from children and youth in Universalist church schools helps support Jordan Neighborhood House, Suffolk, Virginia, and Ryder Community Center, Chicago, Illinois. All contributions should be mailed to the Universalist Service Committee, 16 Beacon Street, Boston 8, Massachusetts. (See editorial)

Clothing, Mittens, Blankets Needed

Universalists now have a year-around, permanent collection warehouse. Churches and auxiliary groups are urged to send the above items in support of their service committee programs in Europe, the Middle and Far East. Send or bring to the address below:

Universalist Collection Warehouse
c/o Horn Packing Company
31 Smith Place
Cambridge, Massachusetts

(Checks to help pay transportation costs accepted)

Children without a home

"Home" is a corner of a room shared by others

PAPER-BACK EDITIONS

COMING MARCH 1st

A Religion For Greatness

By Clarence R. Skinner

(formerly $2.00) now **$1.25**

NOW AVAILABLE

Religion Can Make Sense

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Name .....

Street ..... City .....

Make check payable to

UNIVERSALIST PUBLISHING HOUSE

16 Beacon Street, Boston 8, Massachusetts

At this low price, all orders must be accompanied with payment.

CENTRAL FELLOWSHIP COMMITTEE

December 10, 1957, voted to accept the transfer of Rev. George J. W. Pennington from Massachusetts.

January 13, 1958, voted to approve the action of the Maine Fellowship Committee in granting reciprocal fellowship to Rev. Herbert R. Houghton, an ordained Unitarian clergyman.

Voted to approve the action of the Vermont Fellowship Committee in granting reciprocal fellowship to Rev. Kenneth J. Morse and Rev. Ronald G. Kurtz, ordained Congregational clergymen.

Voted to approve the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship on a preliminary basis to Rev. Arnold Thaw, an ordained Unitarian clergyman.

— ESTHER A. RICHARDSON, *Secretary*

RHODE ISLAND FELLOWSHIP COMMITTEE

Rhode Island Fellowship Committee, meeting on January 15, 1958, acted on the following matters:

Voted to transfer the fellowship of Rev. Paul M. Husted to the Connecticut Fellowship Committee.

Voted to accept the transfer of fellowship of Rev. Warren B. Lovejoy from Maine Fellowship Committee.

Voted to grant a lay preacher's license to Mr. Woodworth L. Carpenter, Esq.

— HENRY H. SCHOOLEY, *Secretary*

BOWEN FUND GRANTS FOR UNVERSALIST CHURCH SCHOOLS

Announcement is made to Universalist Churches and Fellowships that twelve hundred dollars ($1200) of the annual income from the Bowen Bequest Fund is available in grants of one hundred dollars ($100) each for use in twelve Universalist Church Schools selected annually by the Board of Trustees of The Universalist Church of America. Those interested in receiving such a grant should request application forms by writing Mrs. Lotta Hempel, Division of Education, 25 Beacon St., Boston 8, Massachusetts. Applications for the 1958 grants must be received on or before April 1, 1958.

NATIONAL COUNCIL COMMENDS EISENHOWER MESSAGE

A message commending President Dwight D. Eisenhower on his "frank appraisal of our current crisis" was telegraphed to the White House on the day following the President's State of the Union message by the president of the National Council of Churches. Expressing "gratification" that non-military as well as military measures were emphasized, the Rev. Dr. Edwin T. Dahlberg assured the President that the churches, too, are working "for real peace in a swiftly changing world."

The text of Dr. Dahlberg's telegram follows:

"We heartily welcome your leadership in the State of the Union Message, calling on all to 'wage total peace.' We appreciate your frank appraisal of our present crisis. We are gratified, too, by your emphasizing not simply military measures but actions in mutual aid, trade, scientific cooperation, education, research and works of peace.

"We welcome your specific emphasis on East-West exchanges, human welfare, science for peace, disarmament and persistent negotiation, and we look forward to your legislative proposals.

"Be assured that the churches are working in Christian concern for a sacrificial spirit and high degree of understanding among our people for responsible, constructive actions for real peace in a swiftly changing world."

The telegram was also signed by the Rev. Dr. Kenneth L. Maxwell, executive director of the National Council's Department of International Affairs.

WOONSOCKET DEDICATES MEMORIAL

A stained glass window, depicting Jesus as the good shepherd, was dedicated at the First Universalist Church of Woonsocket on December 29. This window was presented by Mrs. Charles W. Palmer in memory of her husband and son, Charles W. and Charles H. Palmer, respectively.

Two hundred and fifty copies of a new Woonsocket edition of Dr. Charles H. Leonard's Prayer Book were also dedicated at the Woonsocket church on January 5. These were given in loving remembrance of a former pastor, the Rev. E. Dean Ellenwood, who served this church for thirty-one years. The books were the gifts of Theodore P. Cook and his sister, Gertrude N. Cook.

FROM CHAPLAIN McKENNEY

Major O. H. McKenney, Jr., Chaplain, USA, writes, "During the past month, I had a big 'first' in my army career — three Universalist men in one company. I used them as ushers at the Sunday Chapel Service. They were Pvt. Robert K. Marchand, who was in my Sunday School when I was at the Palmer church, Pvt. Anthony H. Gowen from the Attleboro church and Pvt. Robert L. Baker from the Stoughton church."

WATERTOWN UNIVERSALIST CHURCH INHERITS TRUST FUND

All Souls Universalist Church of Watertown, N. Y. will inherit a trust fund of about a quarter of a million dollars left by Mrs. Owen R. Owens, a long-time member of the church, who died November 27. Mrs. Clifford H. Frake, sister of Mrs. Owens, is named as life beneficiary of the fund, which upon her death will go to the church.

Mrs. Owens, a devoted Universalist, also set up a fund of $20,000, the income of which is to be used by the local Association of Universalist Women for church activities. To the national Association of Universalist Women, Mrs. Owens left $1,000 to be divided between the Clara Barton Camp and the Joslin Camp for diabetic children.

On Palm Sunday, 1948, the Owens Memorial Bells, presented to the church by Mrs. Owens in memory of her husband, Owen R. Owens, were dedicated.

This church was named the beneficiary in two other wills last fall, one by Mrs. Maud McMullin and the other by Mrs. Wilhemena Knapp, who served as organist and choir director for several years prior to 1940.

The Rev. Harold H. Niles, D.D. resigned as minister of this church and of the First Universalist Church in Dexter early in the fall to take effect December 31.

The condition of Mrs. Niles, who suffered a cerebral thrombosis last February, is much improved.

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YOUTH SUNDAY SHOWS STRENGTH

Announcements in local church calendars give ample evidence that Youth Sunday, January 26, was widely observed in Universalist churches. The occasion was a happy revelation to a great many older Universalists. Indeed, the loyalty, enthusiasm and intelligence manifested by leaders and rank and file members of our liberal religious youth altogether make up a heartening prophesy of greater future strength in Universalist churches.

DR. KAPP PREACHES AT FITCHBURG

Dr. Max A. Kapp, assistant dean at the Theological School at St. Lawrence University, was the guest preacher at the morning services of the First Parish Universalist-Unitarian Church, Fitchburg, Massachusetts, Sunday, January 19.

Dr. Kapp, one-time Fitchburg minister, spoke on *Who Wants to be Among the Elect?"*

UNIVERSALISTS PLAN ATTENDANCE AT ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM CONFERENCE

Universalists have received in their local mailings a preliminary program booklet outlining the Sixteenth Congress of the International Association for Liberal Christianity and Religious Freedom. This Congress, which will be held at the University of Chicago, August 9 to 13, 1958, is sponsored by American liberals including well-known Universalist and Unitarian leaders.

Local Universalist churches in many areas have already planned their delegations. It is expected that this important conference will have a large Universalist representation. More detailed information will be coming along to our people soon on the IARF Congress.

PASTORAL CHANGES

The Rev. Verne L. Curry from Monson, Mass., to Abington, Mass.

The Rev. Bjorne O. Kjelsus is the minister of the First Universalist Church, Junction City, Kansas.

The Rev. Warren B. Lovejoy from Rumford, Maine, to the Church of the Mediator, Providence, R. I.

Dr. Stanley Manning is interim minister, Hutsonville, Illinois.

The Rev. James L. Neighbors from Monroe, Wisconsin, to St. Paul's Universalist Church, Webster City, Iowa.

The Rev. Wilbur P. Parker from Monroe, Wisconsin, to Middletown, N. Y.

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LIBRARY DESK

RELIGIOUS BUILDINGS TODAY

Edited by John Knox Shear
F. W. Dodge Corporation, New York, N.Y.
183 pages

This splendid volume documents the vital surge of church architecture toward new design, form and structure, and with dozens of sketches, photographs, and studies denotes what the *Architectural Record* obviously believes to be of some of the best examples of modern church construction. (It will be of interest to all Universalists that the First Universalist Church of Chicago is displayed here.)

The book is divided into chapters on Design, Worship and the Arts, Structural Expression, and The Church and Its School. Each is introduced by a lead article on the subject, and exemplified by most excellent photographic studies of various churches.

Marvin Halverson has a piece called "On Getting Good Architecture for the Church," which should be required reading for every church building committee. Otto Spaeth says in another article entitled "Worship and the Arts" that "the architectural resurrectionism that blights our church plant today is the direct result of profound clerical ignorance of art and architecture, coupled with boundless clerical self-confidence." In an article on "Structural Expression," the charge is laid that we have been "noticeably slower than other building types in finding forms expressive of (the Church's) ancient purposes, but at the same time suggestive of the dynamic regenerating force of faith." Harry Atkinson spells out the recommended requirements in terms of the various age levels of children and adults who use the church.

I am sure this volume would commend itself to the student of photography if to no one else. But surely it should be available to every church which is considering building anew. It will lift sights, and help to open eyes.

—P.R.G.

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NOTICES

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts, on the 26th day of February, 1958, at three o'clock, for the examination of Mr. Edward Robert Goodwin, Jr., "as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— RAYMOND M. SCOTT, *Secretary*
January 8, 1958

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted the Rev. Ernest Thorsell from Maine.

Transferred the Rev. Ernest Sommerfeld to the Central Fellowship Committee.

Renewed Letter of License to Preach of Howard R. Burns for one year as of January 11, 1958.

Renewed Letter of License to Preach of James W. Mott as well as to administer the Christian Ordinances for one year as of January 11, 1958, subject to the approval of the Central Fellowship Committee.

— RAYMOND M. SCOTT, *Secretary*
January 8, 1958

CRACKLING

Newspaper—We wish to apologize for the manner in which we disgraced the beautiful wedding last week. Through an error of the typesetter we were made to say, "The roses were punk." What we should have said was, "The noses were pink."

— THE WATCHMAN - EXAMINER

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